

Who are the Friends of the People?

AT a time when it is reported that attempts are made to mislead the good people of this country, by some, whose opinions tend to establish **ABSOLUTE** monarchy, and by others, whose opinions tend to destroy the **LIMITED** monarchy under which we live, it may be of use to caution the **PEOPLE** against both these descriptions of their **ENEMIES**, and to give them some marks, by which they may distinguish their true and real **FRIENDS**.—**WHO THEN ARE THE FRIENDS OF THE PEOPLE?** **THOSE** who wish to preserve our excellent constitution, consisting of a King, a House of Lords, and a House of Commons.

THOSE who think that all **ABUSES** which have crept into this constitution ought to be **ORTHWITH EXAMINED** and **IMMEDIATELY CORRECTED**, in order that it may be preserved against sudden ruin or natural decay.

THOSE who think it a grievance that many large manufacturing towns, such as **LEEDS**, **MANCHESTER**, **BIRMINGHAM**, **SHEFFIELD**, &c. should not have the power of choosing any members at all, when numbers of rotten boroughs in the kingdom (where there are not 20 voters) have the privilege of choosing two members.

THOSE who are anxious to procure for the people a more free and equal representation, because it would tend to produce the following blessings to the nation:

1st, By reducing pensions, by abolishing places where people do nothing for the money they receive, and by introducing the strictest economy into all the branches of government, a great annual sum might be saved from the people, consequently their burdens would be greatly diminished.

2dly, By a better mode of raising the taxes, the revenue would be more productive to the state, less oppressive to the poor, and less injurious to the liberties of the subject.

3dly, By preventing all bloody, expensive, and unnecessary wars in future, our population, and commerce, and contentment would every year be wonderfully increased.

4thly, By abolishing tithes, and paying the clergy in some other way, the honest farmer would work his soil with more pleasure and profit; and the clergy would, by being relieved from the study of tithe-law, have more time to study divinity, and thus would live upon terms of brotherhood and affection with their parishioners—all cause of litigation between them being by this means removed.

5thly, By making a more handsome provision for those respectable men, the poor curates of this kingdom, Christianity would flourish, and the curate so enriched would be able out of his income to perform many charitable acts, which a scanty pittance, of from 20 to 40 pounds a year, will not enable him to perform.

6thly, By revising the poor laws, the support of the destitute and afflicted might be thrown in a greater proportion upon the rich, who are able to bear it, to the great relief of inferior tradesmen, poor housekeepers, and industrious farmers.

THESE are the points which the **FRIENDS OF THE PEOPLE** aim at, by the means of a more free and equal representation in Parliament.

Observe one thing attentively—their design is not to overturn, but to establish—not to **LEVEL** and pull down **THE GREAT**, but to **RAISE** up the **POOR** and **NEGLECTED** orders of mankind. They wish to see some wise and good plan formed for the instruction of the young, for the relief of the distressed, and for the support of the aged; thinking it better that an equitable and permanent provision should be made by law, than that the chance of effecting these good purposes should be left to the uncertain supply of private charity or public subscription.

If you think these objects necessary, reasonable, and just, give your peaceable support to those who have your advantage at heart. If you think them unnecessary, unreasonable, and unjust, do not suffer yourselves to be deluded into a hasty abuse of men, whose motives at least are good, and whose uniform intention is to prove themselves your **TRUE, FAITHFUL, and AFFECTIONATE FRIENDS**.